

Mr. W. Kewick goes Home by tomorrow's mail, and although it is wholly unnecessary to give any lengthy laudation of his services to this Colony—that having been done a few years ago by the entire community—the expression of the wish that he may have a pleasant trip need not be out of place. It is not known whether Mr. Kewick will return to the East, where he has spent so many years of his life; but it is believed that Mr. J. Bell-Irving (who succeeds Mr. Kewick as the head of Messrs. Jardine, Matheson & Co. here) will occupy what is now known as the East Point seat in the Legislative Council. This eminent firm has furnished the Council with some of its best members. The late Mr. J. Bell-Irving was the readiest and ablest debater amongst unofficial members who have seen in the Council-room; and there have been fewer staunch supporters of public rights or closer reasoners in debate than Mr. Kewick. As yet we can say but little of Mr. Bell-Irving as an M.L.C., save that whatever other legislative qualifications he may possess, he is straightforward and upright, and is as certain to think for himself as he is to speak out his mind in the public interest.

We have received from Mr. J. H. Stewart Lockhart, local Secretary of the Folk Lore Society, a circular appeal which he has addressed to all Europeans and Americans resident in China inviting them to co-operate with him in collecting and contributing matter connected with the Folk Lore of China. He thinks this is the only possible way to thoroughly investigate a subject which he considers is daily becoming of greater interest. As a first step towards obtaining a collection of Chinese Folk Lore as complete as possible, and with a view to uniformity of action, he encloses in English and Chinese an arrangement of Folk Lore under four main divisions, subdivided into minor groups, viz.—Traditional Narratives, which include Folk Tales, Hero Tales, Ballads and Songs, and Pious Legends and Traditions; Traditional Customs, embracing Local Customs, Festivals, Customs, Ceremonial Customs and Games; Superstitions, Beliefs and Practices, including Goblins, Witches, Astrology, and Superstitions connected with Material Things; and Folk Sayings, which embrace Proverbs, Old Saws, Jingles, Nursery Rhymes, Nicknames and Riddles. Of course these groups are subject to modification and additions. Mr. Stewart Lockhart concludes by saying—Contributions of all kinds will be most welcome and fully acknowledged, and if contributors wish, can be published in the columns of the *China Review* or the *Folk Lore Journal*, in which case each contributor will be furnished with copies of his contributions in print. With regard to contributions from natives, I shall be most happy to undertake the translation of them, should it be so desired.

The performance by the Band of the Regiment in the Public Gardens last night was listened to by a very large gathering of all classes of the community. The night was a beautiful one, the moon, soon after the performance began, rising and shedding her silvery light with charming effect over the scene; the music was mostly well known, was delightfully played, and all the more appreciated because of the lengthy absence of the band from the Gardens; but—there is always a but—there was one discordant element in the Gardens which seriously interfered with the pleasure of the majority of the listeners and thereby upset the opportunity of those blessed with rather sensitive nerves. We allude to the incessant and irritating creaking of the huge family of firs which infest the fountain and which give one the impression of being in a pulpy field rather than in a well-kept and well-ordered garden. It may be that the firs are grafted with a soul for music, and that it would be cruel to take away from it a little innocent enjoyment; but the claims of humanity stand before those of the animal kingdom, and in the name of suffering humanity we call upon the Botanical Department to exterminate, or at least transplant to a safe distance, this obnoxious and demoralized family of amphibious reptiles. Seriously, however, the creaking of these peals, is an insufferable nuisance, and Mr. Ford would be the grateful thanks of the multitude of music-lovers if he would order his coolies to remove them from the fountain. They sometimes almost completely mar the effect of the beautiful music discoursed by Bandmaster Moran and his well-trained bandmen. While on the subject of the band nights, it might as well draw attention to the great need there is for a larger number of seats. It would not cost much to place another 50 seats throughout the Gardens, and even were these provided the sitting accommodation on band nights would be none too large.

We have to acknowledge receipt of the July number of the *Chinese Recorder*. This number is again mostly made up of articles bearing on missionary work and subjects of religious character. Dr. Perkins opens the number with an article on the Religious State in Northern China. The article is of much more interest to the student of Chinese History than to the general reader, and is not likely to be very eagerly read by any but the most devoted student. Dr. Perkins contributes an article on the methods of Mission Work which should be of considerable value to persons in missionary work, and help them greatly to set about

their labours, in the most profitable way. One paragraph of his instructions or advice ought to be followed not only by young missionaries but by all persons who attempt to learn the native language. He says:—

"The native teacher should be made to understand that giving satisfaction to his employer and retaining his place, depend on his laying aside Chinese ideas of deference and politeness, so far as they would interfere with the same mistake of the foreign employer fifty times if necessary, as it probably will be. It is a fact, as common as it is unfortunate, that a teacher sometimes leaves a foreigner or individualized Chinese of the foreigner, who is led to suppose from the ease with which he is able to communicate with his teacher, that he is making rapid progress in the acquisition of the language; while he has unconsciously been playing a game with the Chinese teacher of 'give and take.' The result of this process is a kind of compromise between the English and the Chinese languages, made up of Chinese words with an admixture to a greater or less degree of foreign idioms, pronunciations, inflections, and aspirates or want of aspirates. The extreme result of a similar process is found in the 'Pidgin English.'"

The Rev. F. Ollinger gives a brief but highly interesting account of a visit which he paid to the 'Dog-headed Barbarians,' or Hill People, near Koochow, a legendary account of which was reproduced from the *N.C.D.* News a few evenings ago. A visit to these people, Mr. Ollinger tells us, may be made in a day and a half, so that visitors from Hongkong who may have the time and inclination can easily see for themselves a race which to say the least must excite feelings of curiosity. The men of this race dress in all respects like the common Chinese, but the women no more so than the Japanese or Lev-oh-oh Islanders. The introduction of Mahomedanism into China forms the subject of the remaining article in the number. The rest of the number is made up of correspondence, echoes from other lands, and missionary notes.

The French man-of-war *Primauguet* left Shanghai on the 16th instant for Chefoo and Japan.

Text materials and plant for a match factory in Corea arrived in Shanghai recently from Germany.—*N.C.D. News*.

Mr. FRAZER, French Consul at Hankow, returned to his post on the 16th instant, having had to hasten back, owing to the recent riots at Chungking.

Dr. Aldridge, in his report on Hoihow, says:—There is very little actual poverty among the Hainanese living round Hoihow, and it is not on this account that infanticide is not greatly practised. When, for some reason or other, a child is not wanted, abortion is naturally preferred, and many native plants and drugs—such as sawflower, soapwood, native sulphate of soda, manna salts, the ashes of the paper on which the eggs are laid, and a few others mixed in yellow sulphur—are taken in the hope of bringing about a miscarriage. Should infanticide be performed, it is usually done by smothering the child in a bucket of burnt-wood ash immediately after its birth.

No greater contrast could be offered than that between Myers and George. The latter runs with the impetuous impetuosity of a steam locomotive, and with a degree of vigor and force that is very impressive until Myers appears. There is about as much comparison between the fleetest runner of all England and the American champion as there is between the flying of a goose and the swift flight of a swallow. Myers does not walk at all. He barely touches his toes to the ground, and he swims along with a long looping and graceful movement, without the slightest apparent effort, with his hands down at his sides and his face in repose. While the Englishman is pounding along with a tremendous amount of exertion and force, Myers aims by him in perfect form, and he is not in the least out of breath. Myers is not invincible at long distances, but then one can't expect everything, and the fact that he holds the championship of the world at races of all distances from a hundred yards up to the mile, places him at the head of both the professional and amateur runners of the world.—*Cov. Providence Journal*.

A question has recently been raised as to whether or not the Chinese can properly be described as heathens. A correspondent "Z" sends the following note on the subject to the *Chinese Recorder*:—I see that the Editor of the *North China Daily News* takes exception to the use of the word 'heathens' as applied to the Chinese. He seems to think it inappropriate when applied to a people so highly civilized as the Chinese. An inquiry into the meaning of the word will show that it has no reference to civilization whatever, or to the want of it. Its equivalent in the N.T. is applied to all nations outside the Jews. It is in contrast with the Greeks and Romans and all the most highly civilized nations of antiquity; some of them much more highly civilized than the Chinese. I find that Webster defines the word to mean simply: 'Those who worship idols, and do not acknowledge the true God, and the note is appended that it is 'used of all nations except Christians and Mohammedans.'

The following generous words come from Mr. Holt S. Hallett, in a paper published in the *January Proceedings of the Royal Geographical Society*, London:—"During the first part of my explorations I was accompanied by Dr. Cushing, of the American Baptist Mission, who had previously travelled through some of the Shan States, and is known as the best Shan scholar and the highest authority upon the Burmese language. Afterwards our party was joined by Dr. McGilvray, of the Presbyterian Mission, and still later by Mr. Martin, of the same mission. I most gratefully acknowledge the assistance that I received from these gentlemen as interpreters, and was highly pleased at seeing the extent to which Dr. McGilvray, Mr. Wilson, Mr. Chester, Dr. Peuple, Mr. Martin, and the lady missionaries were held in, by not only their converts, but by the princes and people throughout the country. Their influence in eradicating the most deleterious superstition of the people was evidenced by many of the princes and chiefs in cases of illness calling in their aid instead of that of witch-doctors and conjurers. By their having checked the ravages of small-pox through bringing vaccination into the country, and by their open protection of their households, ravaged and had been driven from their villages, by their conversion to Christianity, and by their conversion, and by their fact, they had gained the good-will of all, and were looked upon as benefactors by many people outside their own flock."

ASAM Francisco *Dubin* received by the last mail says:—Two extraordinary individuals have been reaping quite a harvest of late by a clever imposition on Chinese merchants. They have been visiting the Chinese stores in the Chinese quarter, collecting money to defray the expenses of bringing an army of forty thousand soldiers to San Francisco to protect the Chinese residents against the Irish. One would receive the money and the other would make entries in a book he carried in his hand. Whenever a merchant showed incredulity, in a serious degree, the men would ask for a Chinaman who could read English, and for such a one presented himself, the men would show him copies of the local papers telling of the approaching invasion of the Grand Army of the Republic. They declared they were Government officers and that the Government was going to bring this grand army here to overtake the Chinese agitators and make the Chinese perfectly secure in all their rights. At one place these swindlers obtained \$30, at another \$50, and it is believed they collected an aggregate of several hundred dollars.

Says the *Shanghai Courier*:—We have been informed, and upon good authority, that the native washermen, that is, the actual workers, have struck on account of the action of the head washermen, who have, it seems, employed two apprentices that the washermen thought of the suspense of approval. Hence the difficulty, as the washermen think that too many learn the business wages will go down. This may be so, but this is the first intimation we have had of the fact that requires an apprenticeship to learn the trade of washerman. The washermen of the West do not appear to require any very special training, as it consists mainly in banging the soiled linen against a rock. Perhaps, though, it requires a peculiar knack to rip a garment up the back or to strip it of buttons, artistically. Any way, the washermen of the West do not seem to require any special training, as it consists mainly in banging the soiled linen against a rock. 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